flex operation, as judging of the past character of the possessor, it may assume one or other of two forms, as

THIRDLY, THERE IS AN UNFAITHFUL CONSCIENCE, or a conscience which does not inform man of his sins. It is the most dangerous of all its delusions. It arises from the painful nature of the emotions which the contemplation of sin calls up, and the effort which the mind makes to avoid or deaden the sensation. Hence the unwillingness to look seriously at the evil committed; hence the attempt to keep it out of right, and to bury it, if possible, in forgetfulness. There issue from all this a deceitfulness of heart, and a cast of character completely opposed to that which we describe expressively as single-minded. These self-delusions may be observed not only in those who are possessed of superior abilities and great acuteness, but even in clowns and simpletons. Those who have no other talent are often proverbial for the exercise of a kind of cunning which displays itself in hiding their faults from others, and which is derived, we are convinced, from the skill which they have acquired in deluding themselves. Persons who have long practised this habit of self-deception come at last to look upon themselves with the most complacent self-satisfaction. The greatest criminals have been known to pass years of their life without being visited with . any very deep or conscious convictions of conscience. If certain persons can thus commit the most heinous crimes without being much troubled with the consciousness of sin, it is worthy of being inquired whether it is not in consequence of a general property of man's nature operating in the breasts of all, and leading them to conceal their sins from themselves.

Does it not seem as if, through this human characteristic, all mankind might be sinners, and lying under the displeasure of God, while yet utterly unconscious of their awful and perilous state ?

The great body of mankind, in ordinary circumstances, are wonderfully little troubled with reproaches of conscience-^as little, we believe, as the Jesuit is in practising deceit, and the Thug in perpetrating his murders, and for a like reason—the conscience has been so muffled that no warning sound can come from it. Some have gone down to yet greater depths, far beneath the reach of any disturbing sound—like those depths of the ocean which are beneath all agitation, but in which there